

The Christian Community

A JOURNAL OF COMMUNITY RELIGION

The Community Church
MARIEMONT, OHIO



November 21, 1934



IN COMING ISSUES: — The New Deal for The Forgotten Man — Alva W. Taylor. Human Nature and the Divine Society — H. Lincoln MacKenzie. Pulpit and Pew Converge — John R. Scotford. The Drift of the Day — Burris Jenkins. Poetry. New Books. Story of Service. Religious Digest.

The Community Church Workers of the United States of America, (Inc.)

1302 Chicago Temple, 77 West Washington Street,
CHICAGO, ILLINOIS

President

Rev. R. Carl Stoll,
Snyder, New York

Executive Secretary

Rev. Richard E. Shields,
Chicago, Illinois

Vice-President

Rev. Carl S. Weist,
Mount Vernon, N. Y.

Treasurer

Samuel R. Guard,
Spencer, Indiana

Office Secretary
Genevieve Dayton

BOARD OF DIRECTORS

Rev. Barclay Acheson,
New York, N. Y.

Rev. Gilbert Counts,
Lakewood, Ohio

Rev. John Codd,
Mattoon, Illinois

Rev. E. H. Gebert,
Longview, Wash.

Rev. W. E. Grove,
South Zanesville, Ohio

Mrs. Burris A. Jenkins,
Kansas City, Missouri

Rev. Orvis F. Jordan,
Park Ridge, Ill.

Rev. H. L. MacKenzie,
Great Neck, L. I., N. Y.

Rev. N. A. McCune,
East Lansing, Mich.

Rev. Clyde McGee,
Chicago, Ill.

Rev. Joseph Myers,
Kansas City, Mo.

Rev. Roy J. Schramm,
Hartford, Conn.

Professor Alva W. Taylor,
Nashville, Tenn.

Rev. Cliff Titus,
Joplin, Mo.

Rev. M. W. Van Tassel,
Buffalo, N. Y.

ADMINISTRATIVE COMMITTEE

John Codd
Orvis F. Jordan

M. W. Van Tassel
R. Carl Stoll, ex officio
Samuel R. Guard, ex officio
Richard E. Shields, ex officio

Clyde McGee
Joseph Myers

OBJECTS

- To foster Christian unity.
- To help communities unite local churches.
- To plan community programs.
- To hold conferences.
- To foster and promote fellowship for community religion.
- To help reduce competition and overlapping of effort.
- To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

The Passing Show

SUNDAY morning I spoke in a church whose laymen seemed efficient at every task from tying the preacher into his gown to raising the church apportionment for missions. They were proud of their church and glad to serve it. On the following Monday night I met with the officers of a church where the men seemed utterly unwilling to bestir themselves about finances or anything else. They were good men of the sort who are usually run by their wives. In business they had been moderately successful, but in the work of the church they were not far from failure. Ministerial exhortations to "brace up" did not seem to be stirring them at all deeply. I wondered if the men of the first church could not be used to energize the men of the second. One of the greatest needs of many of our smaller churches is actually to see an efficient, effective and enthusiastic layman. There are such; would that they could be put into more general circulation among our churches.

GETTING an ecclesiastical merger underway is an exceedingly difficult achievement, but once such a movement has been well started, it becomes well-nigh impossible to stop it. The ideal appeals to the popular imagination. The laity enjoy having "something happen" in a church. One step leads to another. The result is a momentum which can be almost irresistible. So has it been with the union of the Congregational and Christian churches. Although at times the delays may

have seemed long, as one looks back the progress is astonishing. In six years two groups of people who hardly knew each other have been united in one denomination. Outside of New England the local congregations have merged in practically every instance where this was at all desirable. Apparently people like to get together. During recent months some happy adjustments have been made in the South. When a sincere desire is present even the most complicated of ecclesiastical arrangements can be unsnarled. One wonders how far the momentum of this merger may carry. The hope arises that the experience which the Congregational and Christian churches have acquired in this business of getting together may be utilized in the engineering of further unions with other denominations.

SPEAKING of mergers, the realignment of the Negro colleges of Atlanta, Georgia, during recent years has been most remarkable. Prior to 1929 there were five schools in the city offering quite similar courses to Negro youth. It so happened that three of these institutions were located within half a mile of each other and were directed by presidents characterized by good sense and friendly dispositions. Meeting informally, they hit upon a happy solution for their competitive situation. Morehouse College was a school for boys, Spelman College a school for boys, while Atlanta University was coeducational. The proposal was that Atlanta University should discontinue its undergraduate courses and become a graduate school and that the other two institutions should maintain their separate identity but at the same time affiliate with the University. A very simple agreement was drawn up without outside help and in which the main reliance was upon the spirit of goodwill. Since this beginning in April of 1929 the developments have been astonishing. The General Education Board had already decided to erect a library to be available to all the Negro schools of Atlanta. This building was placed where the Morehouse and Spelman campuses adjoin and its management turned over to the enlarged Atlanta University. From other sources the funds were secured for a joint administration building which houses the officers of all three schools. Morehouse and Spelman entered upon the common use of laboratories and scientific equipment with an almost complete interchange of instruction during their junior and senior years. Meanwhile another Negro school, Moses Brown College, had lost its former campus and buildings through foreclosure and was granted the use of the old Atlanta University plant for a nominal rental, and the Atlanta School of Social Work had moved to the same hill top. Thus is the snowball rolling, and a great center for Negro education coming into being in Atlanta.—John R. Scotford

Thanks

We wish to extend our thanks to those who have graciously returned copies of The Youth Number of THE CHRISTIAN COMMUNITY to the editorial offices in Chicago. The demand for the issue of October seventh was so great that an additional hundred copies could be used.—The Editor.

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

The Christian Community. A Journal of Community Religion published by The Community Church Workers of the U. S. A., Inc. Issued twice a month except during the summer. Publication dates—7th and 21st. Publication office—Spencer, Indiana. Editorial and Executive office, 1302 Chicago Temple, 77 West Washington Street, Chicago, Illinois. Entered at the Post Office at Spencer, Indiana, as second class matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized May 18, 1923. Richard E. Shields, Editor. Contributing Editors: Burris Jenkins; Joseph Myers; Orvis F. Jordan; R. Carl Stoll; Carl S. Weist; W. J. Lhamon; Alva W. Taylor; N. A. McCune; E. Tallmadge Root; John R. Scottford; Frederick B. Fisher. Subscription price, \$1.00 per year. Single copy, 10 cents. Send all checks to The Community Church Workers of the U. S. A., 1302 Chicago Temple, Chicago.

Vol. I

November 21, 1934

Number 9

Community Planning

ONCE in a decade a great book is written which stimulates and gathers up the kind of information and philosophy which the era demands. The book which we propose for such honor is Lewis Mumford's "Technics and Civilization" (Harcourt, Brace and Company). In five hundred pages, Mr. Mumford has drawn upon every aspect of social life, art, science, philosophy, customs, and manners to explain the history and origin of the machine and he traces its social consequences in a beautifully written and illustrated volume.

The book is both history and criticism. Technical information is made as interesting as a novel and far more significant. Here is fodder to be put through the grist-mill of your mind. One need not read it at a sitting for it repays visit after visit.

Mr. Mumford finds that the revolution in modern life has been taking place since the tenth century.

He admits all the struggle and hectic life which machinery has produced. But here he parts from those who deride the machine. It has the energy and power to remake a civilization but only by wise social and community planning.

As much energy must go into social control and adaptation of machinery as into the invention and production of this Colossus. The book strikes not a single note of despair. The author is sure of his ground and promises a second volume to discuss the future of such social planning.

Technology will change the whole picture of life for everyone of us. It remains now for us to change the picture of human values. The "pecuniary economy" must give place so that human gains may be in the ascendant.

Social dilemmas cannot be solved by inventing more machines. This is "half-baked thinking." Social sciences, political arts and human engineering is now the second phase in our struggle with the problems of energy.

He admits a truly religious concept, perhaps for the first time among really great critics. We mean he not only admits it a socio-religious problem, but puts the test back where it belongs in making the communal search for human values in hard-headed thinking the dominant note in his chapter on "Orientation."

He believes the foundations of "this system of distribution" already exist. "Schools, libraries, hospitals, universities, museums, baths, lodging houses, gymnasia, are supported in every large center at the expense of the community as a whole."

Without selling out our ideas to "the Technocrats"

we may still go along with Mr. Mumford when he urges the necessity for more and better goods, finer extension of technology, more adequate distribution of goods and services, and above it all an over-all conception of the good life made abundant to the last man, woman and child.

New leisure, more attention to the arts, and a concept of "the art of living" fully and creatively will and must become a part of the new civilization.

He finds the whole war-machine a debauching and debilitating part of the picture. It has been the glutton of consumption, re-arranging and disjointing every part of our social economy. It is no wiser to be slaves to dehumanized human beings than to be slaves of impersonal machines.

Blood-lust for greed, territory, or power, displaces all human values and sets at naught the whole building of a social order of righteous and loving men.

Everyone, engineer and politician, minister, social worker, and surely "the brain trust" in Washington must read "Technics and Civilization." We urge, in fact, we implore, Lewis Mumford to write a sequel. The picture is not complete until he shall do this.

Taking Away The Votes

THE CHRISTIAN LEADER (Boston), has reversed itself on the question of "disfranchising" (sic) all those on government relief, they now hold that to take the vote away from the recipient will keep him from being "pauperized." It is too bad to see a religious paper agreeing with a group of eastern industrialists about this. No more patent right is held by any citizen than "the vote." To remove this for any cause whatsoever is to invite revolution from those on relief. Surely, a paper from Boston especially representing "Universalists" would scarcely forget "The Boston Tea Party." It runs in our mind that it had something to do with a problem very similar. At least there was much said about "no representation." What our worthy contemporary is saying in substance is: Relief is bad. It ought not to be. And in order to prove it bad, we'll not let you vote.

All those citizens "on relief" who feel this way about it (18,000,000 strong), please rise!

Five And Ten Religion

CHURCHES are very much aware just now of the early training we have given children in the matter of giving. It has been training in "5 and 10 religion." And no institution can run on 5 and 10 cent gifts no matter how humble it may feel itself. We need to bring back into our giving and all the teaching underlying

it the idea and ideal of sacrifice. It is no sacrifice to bring nickels and dimes into the sanctuary. Now "many a mickle makes a muckle" but there aren't enough "mickles" to support our enormous program of Christian expansion. Cathedrals and overbuilt churches are not supported by nickels and dimes.

Woolworth may build a fortune out of such cash sales, but the church must have a larger loyalty than such small "cash."

During the winter months will be a good time to re-educate our people on the matter of wise giving. Golden Rule Week, December 9 to 16, could profitably be used to stress the ideal of self-denial without which our character-building agencies cannot longer survive. The need were never greater for dis-abusing the minds of our laymen of the "5 and 10 cent religion" of their childhood.

The Drift of the Day

Paris, 1934

LOOKING back on Geneva from this distance, the outstanding personality, the one that for us stands in the spotlight, is Professor Manley O. Hudson, of the Harvard Law School. Born in St. Charles County, Missouri, educated at William Jewell, Liberty, professor of Law at Missouri University, whence he was called to perhaps the highest position of honor a lawyer can hold in America, a chair in Harvard Law School, he naturally possesses an appeal for a fellow Missourian.

Every time since the war that I have been in Geneva, I have always called at Manley O. Hudson's office in the Secretariat of the League of Nations; for, you see, he has spent his summers there ever since the League was founded. He has put in his time codifying international law for the World Court; but this time he showed me a big sheaf of stuff, a report drawn up at the request of a Senate committee on Something-or-other.

MANLEY HUDSON, small, tight built, Napoleonic in stature, has a ruddy face, cut like a cameo, plenty of perfectly-silver hair, bright, penetrating brown eyes that seem to look through whatever person or subject confronts him, and a mind that works with the "keen, unimpassioned beauty of a great machine." He looks only half as old as a man should who has made such a career. He made the address of welcome at the Geneva Institute of International Relations this year, conducted for the last twelve years by Dr. Alfred Zimmermann, of Oxford, Montague-Burton, Professor of International Relations, and attended by young people from all over the world, especially Great Britain, and by the Eddy party.

THAT afternoon when I called upon Professor Hudson he said, glancing out of the window at the rain, "I had intended to take you to the country this evening, but manifestly it can't be done. I'll take you out for a piece of meat, if you will, at seven o'clock. I'll call for you at your hotel." The piece of meat turned out to be a steak, two inches thick, and not too well done, brought to us at the Coq d'Or, a little restaurant

across the river, brought to us in a chafing dish. Dr. Hudson thought it not sufficiently well done, but it suited my taste to perfection, as it seemed to do that of the other three in the party; for it melted in our mouths like the best tenderloin from Kansas City or Chicago. Of course all the accompaniments need not be mentioned. Except the "Crep Suzette"—I don't know about the spelling, but that's the way it sounded—with which the dinner ended. Oh, that Crep Suzette! Never can it be forgotten. The boss of the shop came to our table and made it himself. A chafing dish with two alcohol lamps stood before him. He poured all the different liquids he could think of into the dish along with the big lump of butter, the juice of a blood-orange, and of a lemon, until the whole thing took fire and burned with a soft blue flame that didn't seem to bother him a bit. At last the flame died of its own volition, or he juggled it out, I couldn't tell which, and he laid in the omelette, or batter which looked like an omelette, into that sauce—nectar—which bubbled in the pan. And when it was served! Not even buckwheat cakes and maple syrup could hold a candle to it. I think that man will die with the secret of how to make that sauce locked up in his breast. We were happy that night, and after a talented young person, employee of the International Labor office, had created roars of laughter by impersonations of "The Woman Tourist from Arkansas," and "The Woman from Boston Taking Notes at the I. L. O.," we adjourned to the "Bavaria."

ANYBODY who frequents Geneva knows the Bavaria—the tavern on the water-front resorted to by news men, diplomats, and attaches of the League offices, famous for the cartoons on its walls by "Derso et Kelen" of Briand, Stresemann, Wilson, and the other demi-gods of the Leaguers, all of them now gone into Valhalla. Manley Hudson evoked a shout from these young persons as we entered. The young seem to foregather round him, to take to him like horse radish—though I've never clearly understood whether horse radish takes to one, or one takes to horse radish. All right. Anyway, we drew two tables together, and this conglomerate bunch of a dozen or fourteen young folk from the ends of all the earth, grouped themselves about foaming steins or glasses of lemonade as they preferred, and joshed each other. They stopped short only of breaking into song—and I was watching for that any moment. All the time, the ruddy and happy face of Manley O. Hudson showed through the smoke with a benignancy like, well, like that of a Dr. Johnson at a Beef-Steak Club. We broke up about midnight and we oldsters shall never forget that night.

DR. HUDSON is the tautest band that connects America with the League. Holding on through good report and ill, quietly tenacious and quietly hopeful, he has seen the United States increasingly cooperating with all branches of this international dream, until now it awaits only executive sanction to become a member of the I. L. O., the most active and useful branch of the whole show. To be sure, it has no earthly connection with the League except that it is financially

supported by it. All its deficits are paid annually by the League. And when I said to Dr. Hudson that many in America believed that joining the I. L. O. meant a nearer approach to the League than joining the World Court, he demurred and would not give his assent. Being a jurist, perhaps he couldn't.

BE THAT as it may, his quiet optimism about the whole matter of an increasing international mind is more contagious than smallpox. The repeated setbacks of the League in the passage of the years seem never to affect his confidence that here in Geneva lies the hope of a cooperative instead of a combative world. The fact that Russia is almost surely coming into the League in September, because of her double fear of Germany on one side and Japan on the other, and the further fact that if the Soviet Union comes in, Germany will think twice before persisting in her withdrawal, and possibly the same effect may be seen in the case of Japan; all these facts have no perceptible influence on the serenity of Manley O. Hudson. He just pursues the even tenor of his ways and thoughts. All one to him; for the end is bound to come out in the shape of a "Societie des Nations" that shall count in the councils of the world.

Certainly a brighter Geneva has evolved in these years since the world war. Some of our friends say it is brighter even than Paris, and wish themselves back there after only a day's absence. Geneva is larger by some thousands, and although some shop-keepers and hotel-keepers claim that they have lost a lot of their aristocratic old resorters through the spasmodic incursions of hosts of serious and economical diplomatic officials, yet others claim this is not true and Geneva, like fallible mortals, is only inclined to growl over its succulent bone. Anyway, I echo someone's wish that all American hotel-keepers should come to Geneva and take a course of study in how to run a hotel from the Geneva "mine hosts." An official of the Foreign Policy Association told me that a permanent addition of some eight thousand persons has been made to the population of Geneva in the form of the working personnel of the League and its branches along with their families.

EVERYBODY connected with the Secretariat was agog about the September session of the Assembly (except, of course, the placid Manley O. Hudson who takes it all in the day's work) mainly on account of Russia and its expected advent. The Soviet Union has come out of its shell, has put its hand into international affairs, and it is the same skilful hand that Russia used to employ in diplomacy in old Czarist days. Russia then held reputation for the ablest sort of diplomacy. There is a difference, however, in that the new hand is ungloved, the new diplomacy of the Soviets might almost be called "shirt-sleeve." I talked with a young man in Moscow who must stand right at the elbow of Litvinoff, whom I had met in 1930, head of the publicity department of the Foreign Office; and he talked with the most amazing frankness to our company, of what is in the mind of the Soviet Union, which means the mind

of Litvinoff and the rest—the burning desire for peace, to be left alone, and the moves the Soviets are making to insure that peace—flocks of airplanes at Vladivostok, and army corps of the Red Army and the desire to join the League. I never heard such frank talk from an official of a state department, nor an abler and more confident one. Yes, it seems at the moment certain that Russia will enter at the September session. Poland may object, even Switzerland, but since only a majority must be gained, there is little doubt of the issue; though unanimous consent would be required to give her a seat on the Council. And Manley O. Hudson's unclouded face shines on.—BURRIS JENKINS.

Rural Number

THE CHRISTIAN COMMUNITY appreciates the comments of subscribers about the recent Rural Number. "Your Rural Number is fine throughout," "The Rural Number is a peach," "You've missed your calling, you should edit a farm paper," "I am distributing ten copies among some of my friends," "Rural Number excellent, especially the article by Kagawa," "The cover is most artistically set up for your Rural Number." Renewals and new subscribers should send in their subscriptions and so help us make it even better. "Both Mrs. T—— and I read it from cover to cover," writes a subscriber from Connecticut.—*The Editor.*

Who's Who

Toyohiko Kagawa visited the Philippines recently and spoke before the Convocation of the Agricultural Department at the University of the Philippines at Los Banos. This is the second part of this address. Miss Helen F. Topping, representing the Kagawa Fellowship, is speaking concerning the cooperatives in Japan before numerous audiences in the United States. Her address is 19 South LaSalle Street, Chicago.

O. Kandaswami Chetty began as secretary to the principal of the Madras Christian College. Many years lecturer in English. He has edited and published two journals, "The United India" and "The Social Reform Advocate." A believer in Jesus, he has not joined a Christian church. E. Stanley Jones says of him: "There is a great deal of Christianity in India which is outside the Christian church. Kandaswami Chetty is such a one. I think he is the man who could make vocal this latent Christianity."

John R. Scottford, New York City, is editor in the Department of Missions for the Congregational-Christian National Council.

Burriss Jenkins visited Geneva, Switzerland, during the summer and in this column, *The Drift of the Day*, gives a personal close-up of Professor Manley O. Hudson. Dr. Jenkins is continuing *The Drift of the Day* for *The Christian Community* as he did formerly in *The Christian*.

The Church of the Month article describes The Community Church of Mariemont, Ohio. We are indebted to this church for furnishing cuts concerning their fine program and to Asa McDaniel for facts and material for this article.

W. A. Harper, professor in the Department of Religious Education, Vanderbilt University, Nashville, Tennessee.

Raymond Kresensky, Algona, Iowa. A reader of poetry for *The Christian Community* and a frequent contributor to such papers as *The New Republic*, *The Christian Century* and others.

Merrill Moore. This reviewer is a poet of national reputation, author of a book of poems, "The Noise that Time Makes," a member of the fugitive group of Nashville, Tennessee, that made such a stir in poetry circles a few years ago. At present a doctor in a psychopathic hospital, Boston, Massachusetts.

William L. Stidger, poet and preacher, is minister of the Church of All Nations, Boston, and a professor in Boston University.

Kenneth W. Porter, Cambridge, Massachusetts, is a frequent contributor and member of the Council of the Community Church of Boston.

Jocile Webb Pearson, Des Moines, Iowa.

Clare MacDermott lives in Dallas, Texas.

Faye Cashatt Lewis is a resident of Webster City, Iowa.

EDITOR'S NOTE: George L. Chindahl is a member of Chindahl, Parker and Carlson, attorneys-at-law, Chicago. He is an active leader in the Community Church of Park Ridge, Illinois.

The Sat Tal Ashram

By O. KANDASWAMI CHETTY

IT IS a long way from Madras to Sat Tal, especially if one wishes to go in company with a friend who lives in Belgaum and goes with him to Bombay and thence takes the train to Lucknow and from there to Katgodam, the nearest Railway station to Bhowali where commences the mountain track leading to Sat Tal Ashram. It is a journey of nearly 80 hours in the train, not counting the halts on the way. But pilgrims in India do not mind how long the way and how long the time before reaching the shrine they wish to visit, and it was in the spirit of a pilgrim that I undertook the journey.

DR. STANLEY JONES wrote to me from America to fulfill my long deferred vow and go to Sat Tal this summer and to come prepared with a paper on *Informal Christianity*, of which he regarded me as a live representative. I joined the Acting Editor of the *Fellowship* at Belgaum, and for the rest of the way I could not have had a more congenial companion, since he and I were both interested in a movement which seeks to present Christ and Christ only as the ruling factor in life.

Sat Tal—Lake

SAT TAL derives its name from seven lakes which a local legend attributes to the gratitude of a Swami who was rescued from death by seven handfuls of water, brought with difficulty, with which an old woman relieved his thirst. The centre of Sat Tal is Panna or Emerald Lake, so called from the green colour of the water which reflects the foliage on the slopes of the hills which surround it on all sides. Here gather every evening during the Ashram season the visitors to Sat Tal, not for gossip and play, as do visitors generally to hill stations, but for viewing life as a whole and for communion with the Father of mankind. Of course there is fellowship here, but it is fellowship in a corporate endeavour to understand and to follow the mind and will of God for this generation and for each individual in it. A more suitable place for this purpose, it is difficult to imagine, so beautiful and so restful, reminding one of

The Sabbath rest by Galilee,
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of Eternity,
Interpreted by love.

What Went Ye Forth To See?

THIS is a question sure to be asked of those who return home after spending some weeks in Sat Tal. It would not be correct to compare Dr. Jones to John the Baptist. He is not a gloomy ascetic like the Baptist, he is far too human for that. Besides he belongs to the Kingdom of Heaven, in which the least is greater (by grace) than the greatest of the Prophets.

But there is in the Ashram itself a decided touch of asceticism requiring a certain measure of "adjustment" on the part of the inmates. The food, the best of its kind, is vegetarian. The idea evidently is for maintaining the Hindu Ashram ideal, though the question may be asked whether the type in view is Sabarmati or Santa-nikethan, the Jain or the Brahmo type, and whether plain living and high thinking, which is the aim of the Ashram, requires confinement to the vegetable kingdom. Apart from diet, the daily discipline of the Ashram is very real, especially for those accustomed only to the ordinary ways of living on the plains.

The Daily Programme

THE rising bell rings peremptorily at 5 o'clock, and within 15 minutes one is expected to be sitting under the pine trees on the knoll near by to greet the dawning day in prayerful silence. The hymn of praise sung at the commencement lifts the mind nearer to God and sets it on a plane of thoughtful communion, till the singing of the recessional hymn brings the group to the door of the Ashram in expectant preparedness for the day's work. The release of the mind finds expression at the *chota hazri* served on tables (without legs) consisting of cloth spread on the floor, before which the members squat in swadeshi fashion. Each meal is preceded by the singing of grace in Hindi verse. It is inspiring to see and hear young and old, men and women, eastern and western, standing reverentially with open hands applied to each other and singing *tumharo, tumharo jai-jai* to *Annadata* the Giver of food and all good things. The morning meal closes with an invocation to the Workman, strong and fair, who laboured with hammer, saw and plane, to help those who fain would serve with hands, heart and brain, and thus become comrades of workers everywhere. This is the signal for going to the particular physical work assigned to each according to his or her ability in and around the Ashram. It may be raking or digging holes in the garden, watering the plants, and preparing flowerbeds, cutting wood and bringing fuel, cleaning the carpet and arranging the drawing room, sweeping the floor, or cleaning the lamps, and attending to the various things which a well-ordered home requires. This is verily fellowship in work. Once a week the cooks are given a holiday, and members volunteer to fill their place in the kitchen. The jamadar or sweeper is given a holiday too, and members acquire grace by doing his work in the bath-rooms and the general latrines.

The Study Hours

THURSDAY is Silence day when there is no speech, no work in the Ashram, but each member does a lot for himself by way of correspondence, reading and reflection. It looks like a day of discipline, but it is

really a day of personal freedom. On other days, when the work period is over, an interval of 40 minutes is allowed for washing and dressing, and getting ready for the study class; at which much serious thinking is done on social and spiritual problems. With Christ as the Centre, various circles of earnest thought on different subjects are described. Ours is not a static world which may be contemplated in leisurely self-satisfaction, but a world which is in a state of flux, a world which is changing, and changing rapidly, a world full of challenges to the Christian. Dr. Jones, having returned from his tour in America and Europe after having previously visited China and Manchuria at a time when Japan was defying the League of Nations, has the map of the world printed on his mind and heart and sees the problem of World Reconstruction in all its width and depth, in all its complexity and urgency, and invites a study of this problem in all its aspects, and especially in its economic aspect which he regards as the pivot on which it turns. Is it to be Capitalism, Socialism or Communism? He regards Communism as the most daring and deliberate experiment known to history in the re-organization of society, not devoid of features which appeal to the Christian conscience but sadly lacking in reverence for eternal values. He views it as the Nemesis of Christian Civilization, but nothing daunted he looks beyond Christianity to Christ for the salvation of the World. He finds the solution of all the ills under which the world is groaning, in Jesus' proclamation of the Gospel, in His Sermon on the Mount, in His Kingdom of God and in His Cross.

Messages For Today

THIS was the main thesis of the morning classes: but subsidiary to it and indeed forming an organic part of it were subjects introduced by other speakers. Psychology and Religious Reconstruction, Formal and Informal Christianity, Sacramental Religion, Christ Life Fellowship, Christ and Indian Culture, Indian Music in Christian Churches, Simple Living as an Aid to Equality, Human Relationships in Rural Reconstruction, and Cultural Reconstruction in Indian Christian Society. The discussions which followed illustrated what co-operative thinking and intellectual fellowship in pursuit of Truth could do. Not only did they help the men and women in the meeting to assimilate the knowledge and experience of the speakers but helped the speakers to supplement their knowledge and amend their conclusions. It was good, besides, to know that the mind of the individual is operated on from both below and above by forces of which he is unconscious; that both organized religion and unorganised faith have their weaknesses as well as their virtues; that some souls are touched and exalted by religious symbols; that Life is what Jesus emphasised and communicated to the world rather than belief and ceremony; that Hindu religion and civilization have values which the followers of Christ will do well to assimilate and embody in their religion; that the Indian Christian Church should express its soul in its own tones and tunes; that Rural Reconstruction should deal simultaneously with all sides of

the life of the village; and that the Christians of India should develop a culture which will express the best in the cultures of East and West with Christ as the unifying influence. All these truths are different sparks caused by the impact of the word of God working on the mind and lives of men and women in the world today.

The Rest Of The Day

THESE discussions were often rung out by the bell ringing in the breakfast, which gave a further opportunity for the cultivation of family feeling, brothers and sisters serving food to sisters and brothers and thus proving their brotherhood and sisterhood. After this meal, there was nothing doing in a united way till vespers at the lake side. The interval was spent in letter writing, a slight nap, a swim or a boat ride in Panna Lake or a stroll on the hill sides. Tea was served in the Ashram at 3:15, at which, however, the company was sometimes small, picnics on the lake side and invitations to tea in the cottages (in which some of the visitors were accommodated) proving attractive.

The Scene At The Lake

BUT at 5:30 p. m. all Sat Tal could be seen seated in semi-circular formations on the shore of the central cove of Panna Lake, the dress in fashion being swadeshi,—dhotie and kurta for men, and for women sarees in all the colours of the rainbow and with the most charming borders. Whatever may be said about western men wearing Indian clothes, no one could say that western women lose any of their beauty by wearing Indian sarees, in which they appear so natural and move about as to the manner born. If dress can change the soul of persons and change their relations with the people of a country, the Indian *saree* ought to do so. Facing the mountains clothed in green foliage and crowned with tall pine trees standing erect against the evening sky, and looking on the Emerald lake with its varying moods, ranging from profound repose to the breeze-fanned ripples shining in the light from above, the crowd sits in perfect silence, prepared to enter on spiritual exercises consisting of silent waiting on the spirit of God, intercessory prayer, and sharing experiences which are not always victory—though sometimes they are—but often a seeking for strength and guidance not yet found.

The Evening Message

THEN the preacher comes forth with a message, a fresh one every evening—fresh but not new—ringing changes on his one subject, Christ in everything. I have said that I would not compare him with John the Baptist and pointed out the difference. But now I may say that like a new Baptist he preaches repentance, conversion, surrender, the kingdom within, and the coming nigh of the kingdom without; and thus he strives to prepare the way of the Lord. He sees in the world situation a call for a radical change, social, economic, political and international, all inspired by a moral and spiritual change in the hearts of men and in their attitude towards their fellowmen. India too is near his heart, India on the threshold of a new era,

(Continued on page nine)

Cooperatives In Rural Work

By TOYOHICO KAGAWA

OUR Japanese Cooperative Movement started in 1900, imitating the German Shultz and Derlitz system, and developed mainly in the rural districts. There were almost none in the big cities. In 1918 I started the first Consumers' Cooperative, and it grew in the different big cities.

V. Insurance Cooperative Movement

I haven't spoken of *Harvesting Cooperatives*. Although some of these have failed in the U. S. A., the Japanese government is planning to take up this form of the Insurance Cooperative for harvests. In Japan, compared to the Philippines, we have terrible typhoons, storms, and earthquakes. After these disasters, some tenants cannot pay their land rent. Therefore they need insurance. But we need *Life Insurance* also. Nowadays Life Insurance Companies in Great Britain, Canada, America and Japan are thriving, and their pockets are full of gold because we pay! More than the bankers they prosper and save money through the Life Insurance business. The poor villagers pay every year some money to those rich people, the life insurance men, in the big towns, and the money doesn't come back to the rural districts. Therefore we need to organize Life Insurance among ourselves. If each village has an organization for cooperative Insurance, then the money will come back to or stay in the village and we can buy machines and have capital for the improvement of the soil. Unless we can solve the cooperative question there is no hope for village life.

VI. Utility Cooperatives The Medical Cooperative

In Japan the farmers are suffering from sickness. Tokyo has a population of five million and a death rate, in spite of that huge population, of only thirteen to the

thousand, while west of Tokyo, near enough to be under the same conditions, in the rural districts, the death rate is 24/1000. Sanitation in the rural districts is very bad, and recent statistics for the whole country show that out of every thousand of the population there are fifteen hundred and fifty kinds of sickness. This means that many persons have more than one

not now served by doctors. I don't know how many such rural districts are in the Philippines. China and Korea too are lacking in physicians.

So I started the *Medical Cooperative Movement*. We usually build a Medical Cooperative locally with the money earned by the Credit Cooperatives. Thus we have asked about 300,000 members of the Credit Cooperatives to join the Medical Cooperatives. We can get a good hospital started through this Medical Cooperative plan, in a rural district, with five or six departments, including a dentist, and fifty or sixty beds. My hospital in Tokyo has only twenty beds, and it does a great deal in caring for mothers. A maternity case costs only 15.00 yen. There is no use to pay more. The expectant mother comes to our hospital to the maternity department and spends one week. When surgery is needed, we don't charge for it. Therefore our hospital is packed so full that we can hardly move around in it.

The Medical Cooperatives are successful everywhere, and so there is anger among the forty-nine thousand physicians because they cannot squeeze any more! There are now about one hundred and fifty Medical Cooperative hospitals in Japan, and the movement is only three years old!

Other Forms of Utility Cooperatives

Rivers and even small brooks can be used for electric power, by starting a village Electrical Utility Cooperative. But the rights for water power, even in the rural districts, are usually given to the big capitalists of the cities, even though the villagers own the water. So we are trying to organize the villagers on a cooperative basis for electricity. Ordinarily the Utility Cooperative Electrical Association is exempted by the government from the payment of taxes, and so when they charge an ordinary rate for

Potsherd

*This treasure—Life—bestowed
on me,
I have used well and skillfully;
A vessel of most quaint design
That has been long and truly
mine;
The treatment that I most de-
serve,
It gave to me—did it not serve
To cook my meat and bake my
bread
And build a roof to shield my
head;
It held the years—I watched un-
fold
Love's rose within its cup of
gold;
Now it shall face when Hope is
gone,
Fate's winds which toss it here
and yon,
Till shattered by rude Sorrow's
rains,
A broken fragment but re-
mains.*

CLARE MACDERMOTT

kind of disease. Formerly when village life was happier there was less sickness. But the evils of capitalism and industrialism crept into rural life, and now sickness is everywhere. We spend each year 6,000,000 yen to keep sanitation and improve our health and have 49,000 physicians and they get much money. The annual income of the average farmer is 450.00 yen but some single physicians in rural districts get 450.00 yen per month. The farmer pays to physicians twenty percent of his entire income, while the ratio of payment of city dwellers to the physician is only 6½%. In the recent panic and depression more doctors retreated from the villages to the cities, so that of the eleven thousand villages, 3,231 are

electric light, it is enough, and they don't have to pay taxes. In the rural districts in Japan the people have to pay four times the taxes of city dwellers, but this is because of education. 99% of the children from six to twelve are in school. Ten million attend schools, therefore they have to build big schools in small villages, and ordinarily 70% to 85% of the income of the village government is used for education. It means that the taxation of the farmers goes to education, for when there are only 300 to 500 houses in a given district and they have to build a large school building and auditorium, they have heavy taxes. But if they can utilize the brooks and rivers for electric power, the village can support schools and the poor won't have to pay taxes for schools.

There are many other instances of the need for Utility Cooperatives which I might cite. Don't forget that the Medical Cooperatives, with their big hospitals and good doctors, must get payment from the villagers, no matter how they try to reduce expenses. So if we could have a Health Insurance Association in the farmlands, then poor farmers could be treated without any pay. In Japan the only Insurance Associations we have as yet are among factory laborers,—nothing of the kind yet in the rural districts. In Denmark they have them in the rural districts. So our ideal is to have Health Insurance Associations in the rural districts. Our Medical Cooperative movement is the only foundation stone, on which we shall have Health Insurance Associations.

VII. Mutual Aid Cooperatives

Without the spirit of Mutual aid, nobody is going to be prosperous in the rural districts. But mere instinctive mutual aid is not enough. Unless we have fully conscious redeeming love, no person in the rural districts will prosper. If all go together, that district will be prosperous, but if they criticise one another,—“That boy looks very peculiar!”—“And this one, too!”—and they quarrel, they will not succeed. Unless we have Christian love and forgiveness and atoning love practised in the Cooperative

Movement, there is no hope. Materialism will destroy this paradise, but the Spirit of Christ will redeem farm life.

The Sat Tal Ashram

(Continued from page seven)

India struggling for freedom on one hand and unity on the other, and finding one difficult of achievement without the other,—no freedom possible without unity and no unity possible without freedom—and God alone to help her through. It is in this world situation involving the situation in India, he offers the Life that is found in Christ, as the “lever which will uplift the world and roll it into another course.” He would offer a Christian alternative to Marxian communism—and not only to communism but to all other attempts to make a new world out of the old in which selfishness, greed, hate, exploitation and domination

have their day but cannot have it long. This subject is approached every evening from a new angle and a fresh starting-point, and worked through till a vision is reached in which the heart of man and the love of God as revealed in the Christ of the Cross meet each other.

THE people return home subdued and thoughtful—receiving on the way the *dak* of the day—and enjoy a common meal in which the deepened fellowship of the day finds fulfilment. In the Ashram the hour after dinner is spent in listening to the reading of a book like Niebuhr's “Reflections on the end of an Era” or Fosdick's “As I see Religion,” or to music, vocal and instrumental, in which the Negro spirituals are much appreciated for their expressing the longings of the childlike heart. The day closes with prayer, as it began and continued in prayer.

Your Seeds Blow Into My Garden, Friend

YOUR seeds blow into my garden, friend
Whenever the wind is right;
They blow on wings of the breeze by day
And they ride on the gales by night.

YOUR seeds blow into my garden, friend,
And nestle among my flowers;
In the soft, sweet soil of my garden-plot
They wait for the sun and the showers.

WHATEVER you grow in your garden, friend
Of beauty, or ugly weed,
The Fall will come and the wind will blow
And over will come your seed.

YOUR words blow into my life, my friend,
Or, whether of good or ill;
Your thoughts fly over, like ships of love,
Or daggers that pierce and kill.

YOUR smiles blow into my heart, dear friend
And neighbor across the way;
They blow and blossom in buds of love,
A blessing to life all day.

YOUR life is a Garden of Love, dear friend,
And planted with kindly deeds
So ever and over the wall will blow
Into my garden, your seeds.

WILLIAM L. STIDGER



E. Boyd Jordan

The Church of the Month

THE COMMUNITY CHURCH Mariemont, Ohio



Asa McDaniel

THE Mariemont Community Church is celebrating its eleventh birthday this month. The church, including a beautiful setting with provisions for perpetual maintenance, is located in a new and unique suburb of Cincinnati, Ohio, and is the gift of the late Mary M. Emery to the community. Asa McDaniel is the enterprising minister. The beauty of the church is due largely to the watchful care of Charles J. Livingood, the personal representative of Mrs. Emery, who, during the construction, made every little detail blend with every other to produce the delightful harmony of a perfect whole. One of the many attractive and unusual features of the building is the roof, the stones for which were taken from the roof of the Calcot Tithe-Barn, erected in England in 1300 and once a part of Kingswood Abbey, which was founded by the Cistercian Monks in 1158. The stones were removed from this barn, marked, packed in ammunition cases, brought to Mariemont, and placed on the church as nearly as possible as they were found on the building in England.

Church School First

The church school is the pioneer organization of the community. It was through the creative activity of this group that the church came into being. Warren W. Parks, the present Minister of Education, has been its active and efficient head from the beginning. The school has always been completely graded, so as to provide a place for religious education for every age group. It meets every Sunday morning of the year at 9:30, the children's division in the public school building, the young people's division in the church, and the adult division in

the Recreation Building. All departments have their own worship service except five or six times a year, when a union and more formal worship service is held in the church at the school hour. This being a non-sectarian school, it is possible to choose the courses of study from the broad field of religious education. Hence the present courses are selected from offerings of various publishing houses with a view to meet in the best way the religious needs of the group using them.

FOR a number of years the school has given the community a successful and growing Daily Vacation Bible School. It is conducted for three weeks, and during the past three summers has been operated by volunteer teachers and helpers, the latter chosen from the high school boys and girls. The devotional services are held in the church, and the classes meet in the shade of the large and beautiful

trees on the church green. A small enrollment fee is charged to pay expenses, with the result that each of these years the school has closed with a small balance. The activities are built around a worship program which has been unusually successful; the regular texts and work of the International Council of Religious Education are used, and the enterprise is carried on in cooperation with the Hamilton County Council of Religious Education, and the Federation of Churches.

Fresh Air Sunday School

During the past summer months, the staff conducted the Sunday school at Kroger Hill Fresh Air Camp for the local Council of Religious Education. There were over two hundred children in this school. As another of its missionary projects the Mariemont Church School for a number of years has supported and educated a boy



The Mariemont Choir

through the Near East Foundation, and, besides, it also contributes to the local charities.

THE teachers and officers of the church school meet once each month as a Council to discuss the local work and to plan the many activities. Each year time is given also for the study of some standard text book on Religious Education or some other material of equal merit. The minister has been the leader of this group, assisted, from time to time, by the officers and teachers, who have definite assignments.

Worship First

The worship program of the church is the heart of all contributions which the church makes to the community life. It begins Sunday morning at 10:45 with a "Call to worship" on the "Bells of Mariemont," when Professor W. A. Justice, the Carillonneur, plays the hymn tunes to be used in the church at 11:00. The whole service is correlated: E. Boyd Jordan, the Minister of Music, chooses the great hymns of the church and supplements them with good anthems properly blended with the rest of the service. The processional and recessional are used, the ministers and choir are vested, and the service proceeds without announcements of any sort. The Mariemont Choir of over sixty voices which interprets these great hymns and produces these anthems of real worth and highest merit, is the largest and most helpful organization of the church.

E. BOYD JORDAN, the present Minister of Music, has been the efficient and devoted leader for a number of years. He trains the choir in direction, posture, breathing, phrasing, beauty of the text, and sincerity of the service, to mention only a few of the important subjects covered at the weekly meetings. To those who desire such assignments, opportunity is given for solo work. This training results in a sincere effort on the part of each member of the organization to do his or her part in making the worship service of the

church more beautiful and helpful. No small amount of credit goes to Mrs. Merrill B. VanPelt, the devoted and faithful organist, and to Mrs. E. H. Lewis and Mrs. F. W. R. Lotz, the choir mothers who unselfishly give large blocks of their time and energy to the work. A number of the young people of the choir, too, are willing and efficient helpers.

The worship program of the church is supplemented by the devotional programs of other organizations. The young people conduct a worship service in the church Sunday evening. The Wednesday and Sunday evening carillon concerts begin with a hymn played as a "Call to Prayer." The church school teachers will study the art of worship at one or more of their monthly meetings during the year. The Sunday morning bulletin of the church carries a suggestive Bible reading and other devotional material. In these ways the church seeks to create and cultivate the spirit of worship in Mariemont.

Fine Program For Youth

The church functions extensively among the children and young people of the community. The minister conducts classes for those who contemplate taking membership with the church, and cooperates with the young people in all of their meetings at the church, and in many of their social gatherings.

THE Cubbing Program is sponsored by the church, and the minister has been the Cubmaster from the beginning. Intended to meet the needs of boys, 9, 10, and 11 years old, cubbing is a part of scouting and definitely leads up to the scout age. The Mariemont Cub Pack was the first to be chartered in the Cincinnati area.

The Junior Rifle Club grew out of a desire of the boys for such an organization. It is affiliated with the National Rifle Association and is for boys and girls under 18 years of age. One of the mottoes is, "You cannot shoot straight and live crooked." The practice of marksmanship is a valuable training for those interested and furnishes a

splendid opportunity for direct and personal contacts when the mind is most receptive to suggestion. The minister who is instructor of the Club, also serves the boy and girl scout councils of this part of the city as their merit badge examiner in Archery and Rifle Shooting. As the result of all these contacts, the church comes in vital touch with a large number of young people during the year.



Warren W. Parks

Little Theatre

One of the most helpful things the church does for the community is to sponsor "The Little Theatre" for the children and young people especially; but the parents also attend in large numbers. It is a Saturday night program consisting of a play given by Mrs. Thornton A. Jewett, a dramatic art teacher, and her pupils, and from two to five reels of carefully selected pictures. This entertainment, given at a nominal cost to cover expenses, is made possible by the unselfish devotion of the men and women of the church.



Carillon Tower, "The Bells of Mariemont."



Dale Park School Building

THE Mariemont Guild is an organization of the church women, and the women of the vicinity who may desire to join. It is one of the oldest and most helpful groups in the community. It supports the church in every way, and helps in welfare work in the city. The ladies sew also for the local chapter of the Red Cross. They meet once a month from 11:00 A. M. to 4:00 P. M. in the Recreation Building and serve a covered dish luncheon for the members and their children. When the children are seated the pastor teaches them to say grace. When they are off to school, the women eat and have their devotional and business meeting. The members are divided into six circles, each of which is responsible for one money-making event during the year, while all unite in giving a large community dinner in November.

Community Cooperation

The church has the closest cooperation and fellowship with all other character-building organizations of the community, and



The Thomas J. Emery Memorial Recreation Building

conflicts, in major dates of a strictly community nature, are adjusted by members of the various organizations.

THE recreational life of the church is carried on in the Thomas J. Emery Memorial Recreation Building and the athletic fields connected with it, and centrally located in Mariemont. In general, the north

end of the building is for men and boys and the south end for the women and girls, with the kitchen and auditorium separating them and used in common. In addition to the many rooms for social meetings, the building contains game or play rooms, four bowling alleys, a billiard room, a rifle range, an archery range, a work room for the boys and girls, where the Cubs and Daily Vacation Bible School classes work in copper, lead, wood and leather under the supervision of the minister of the church. The religious motive runs through all of the work of the church as it functions in the life of the community both directly and indirectly.

The influence of the church reaches into every organization of the community through its membership and thus helps to keep the various groups working smoothly in their many and varied activities.

Thanksgiving A Prayer

O GOD, if Thou art able to look down in this year of plenty and forgive our waste, we beg of Thee to do so.

O UR people are hungry; our children are cold; our youth are visionless; our old men dream no dreams, forgive us.

C LEAR our minds of the cobwebs of tradition and let Pilgrim days be forgotten while we waste our substance by plowing under Thy bounty.

A LLow no Thanksgiving feast on our table to blind us to our brother's need.

C HAŢTEN us, lest we all become prodigal of Thy harvest. In the name of Jesus Christ. Amen.

Books

An Outline Of Religion

By E. R. Appleton. Foreworded by S. Parkes Cadman. H. C. Kinsey & Company, Inc., New York.

SCIENCE, art, government, and education have never been dissociated from the religion of the people that produced them, in spite of the later day accusations of disinterested ecclesiasticism. The religion of men has determined their culture, their civilizations, and their histories. A secular history of the world—as we understand the word “secular,” an outline of history such as H. G. Wells’, would be a stupendous undertaking to write and the result would be a ponderous compendium of facts, opinions and information. But such a history of the world would be more or less objective in its account. A history of religion would deal with the subjective side of man’s life and as such would take in a world far larger than that of the mere history of the world. Philosophy, science and art would find a different treatment in such a history. Poetry and music would be given a greater importance. The man as he feels, against the man as he acts, would determine such a history of religion.

FROM the first beginnings when man reached after truth, struggled toward God and gods, the secular history of men is mostly silent. The author of this book tells of the various stories of creation, the Egyptian, Chinese, Persian and Hebrew. He talks of gods, Norse, Persian, Egyptian and Greek. Plato, Socrates and Diogenes with their intellectual discoveries add to the sum total of religion already formed. Buddha, Confucius, Mohammed and Moses combine philosophy, law, government and religion. Naturally the Christian faith receives the most consideration in this book. The Christ stands as a pinnacle above all the other prophets, teachers and organizers. With the first Christian martyrs begins the history of The Church and from then on the reader is impressed with the warfare of men. The history of religion proves to

be the story of conflicts mental, conflicts that lead to conflagration—war! But, if the ideas of men were in conflict it is natural that the men themselves should be in conflict. Such is the history of religion.

IT IS interesting to find a writer of church history who will combine the mystical stories of saints with the true stories of Popes, Bishops and Priests. To find John Donne, William Blake, Michael Angelo, Walt Whitman and Emerson given paragraphs in the history of religion makes one appreciate the grasp of the subject. The author forgets nothing.

ALTHOUGH this book might first seem destined to the reference libraries—it has almost seven hundred pages and is annotated and indexed—it is written in such a simple, easy style that it becomes good for straight reading. The author's illustrations, of his own making, to explain the theme he wants to develop, spoil the continuity of the book but they might make the book more understandable to lay readers. His sermons at the close of the book, for they are sermons on war and peace and making a new world,—imagine sermons in a history!—serve to bring home the meaning of his book, for there is meaning to a history of religion. As a historical document this book will not go very far but as a book for the reader who is not a student, the reader who wishes to get an outline of some great subject, it will prove valuable.

Raymond Kresensky.

Religious Giants

They Were Giants. By Charles Reynolds Brown. Macmillan. pp. 279, 1934.

DEAN BROWN of Yale strikes a happy chord of appreciation and appraisal in this book of ten brief sketches of nine great Americans and one Englishman. Dean Brown was born in Virginia—his ancestors coming over in 1607—was pastor in California for many years, and then the popular dean of the Yale

Divinity School. At all times he has been a close reader and an observant companion of men. He has the ability he ascribes to Lincoln—the ability to see the barn door as well as the fly on it, to see the barn door of a man's real worth so steadily that he forgets there is a fly. Happy faculty! He makes great use of it in this volume. As Yale's dean emeritus he wields a growing influence in modern thinking.

BIOGRAPHY is always interesting. Such interpretations as you find in this book—ten in all—are an inspiration. You find yourself vividly reading one appraisal and then loath to go on with another till you have thought through the fine insights this master delineator has given of the giant just portrayed. There are ten natural pauses in the book. You cannot read it straight through.

FOUR of the ten are preachers—Bushnell, the real founder of modern religious education, Hale, Unitarian and apostle of helpfulness, Gladden, an original expounder of social justice based on righteousness, and Brooks, Episcopalian but herald nevertheless of the "Good news" to all denominations, America's greatest preacher in Dr. Brown's judgment, a man who honored the episcopacy and not vice versa. Two were business men—Benjamin Franklin, most typical of Uncle Sam, and Peter Cooper, whose business success supplies opportunity for enlarged life to a great city's multitudes. Literature in Anthony Trollope, the one Englishman, whom the author ranks above Dickens and George Elliot, because he pictures characters just as they are; Medicine in S. Weir Mitchell, wise and kind in the art of healing, forerunner of our present-day psychiatry; Education in David Starr Jordan, a man of powerful build as well as of towering intellect; and statesmanship in Lincoln, "the greatest man of the Nineteenth Century," conclude the list with one representative from each field.

THERE can be no doubt that Dr. Brown has chosen ten great giants to depict, and there can equally be no doubt that he has done a good job. Each giant stands out like a pyramid silhouetted against the horizon. You rejoice to know him more intimately.

No doubt those competent to judge would select others in the place of some of these. Not a few would prefer Elliot to Jordan in education and Dickens to Trollope in literature. Other doctors would be preferred to Mitchell. Many will wonder why no philosopher appears and no woman. Nevertheless here is a good selection, treated in a good way, a group you will want to see as Dr. Brown sees them.

IT IS NOT without reason that the Chautauqua Institution has selected this book for its 1934-35 reading course. It deserves this recognition, as the discriminating reader will readily comprehend and also readily approve.

W. A. Harper.

Pirates

The Last Pirate, Tales from the Gilbert and Sullivan Operas for Children, By Louis Untermeyer, Illustrated By Reginald Birch, Harcourt, Brace and Co., New York, 1934, pp. 319.

The Last Pirate has taken Mr. Untermeyer aside and in language fit for a child he has told him the intimate, personal and delightful details of all the characters Gilbert and Sullivan created and what happened to them. For grown-ups the Gilbert and Sullivan operas have had for half a century a constant appeal, now, as Lamb did for Shakespeare's plays. Mr. Untermeyer has retold them as a continuous narrative and especially for children from ten years of age on up. The last surviving pirate of THE PIRATES OF PENZANCE is the narrator and he is well informed as to the further adventures and fate of the Mikado, the Gondoliers, Iolanthe, Patience, Ruddigore and Pinafore. The story that Gilbert and Sullivan told for each opera is put together here and very charmingly in a simple nar-

rative form for the bewitchment of children's ears. Mr. Untermeyer has performed a delightful as well as a useful service. The familiar illustrations of Reginald Birch will recall to each adult reader his *St. Nicholas* days and to the publishers of this book it represents another volume on their list they are preparing especially for the younger reading public. The narrative covers eight days and for bed-time reading the book is to be heartily recommended. Mr. Untermeyer's lively narrative style will make the reading hour anticipated by the child who gets this book as a gift. Though well known in the poetry world, Mr. Untermeyer is a newcomer in the field of children's books. This volume brings his accomplishments up to five, the others being *Chip*, the memoirs and confessions of a chipmunk, *The Donkey of God*, a story for children about a trip through Italy, and *Yesterday And Today* and *This Singing World*, anthologies for children.

Merrill Moore.

Correspondence

Observations on "The New Decalog for Human Welfare"

On the cover of THE CHRISTIAN COMMUNITY for September 21, 1934, is printed a "New Decalog for Human Welfare." The following comments are made from a friendly and sympathetic viewpoint.

I

No doubt everyone will approve of this commandment, but it is too general to furnish practical guidance. Compare it with the Ten Commandments found in Exodus, all of which are specific and most of them minutely so.

II

The Constitution does not contain a "welfare clause." The Preamble contains the clause, "promote the general welfare," but these words do not confer any authority upon the Federal Government, nor can they be used to enlarge the powers of that government as they are defined in the Constitution itself. The Supreme Court has so held in *Yazoo & Miss. Valley R. R. vs Thomas*, 132 U. S. 174, 188, and in *Jacobson vs Massachusetts*, 197 U. S. 11, 22.

The words "general welfare" are found in Section 8 of Article I of the Constitution, but the context shows

that those words as employed in that section must be construed to be connected with the power to lay taxes, duties, imposts and excises, and that they do not refer to any other power.

Anyone who is disposed to question the wisdom and justice of the Supreme Court's rulings in the cases cited above owes it to himself to read the court's opinions in those cases. The United States Supreme Court Reports can be found in almost every county seat and in the larger law offices. No person, layman or lawyer, should pass snap judgment upon so important a matter.

III

Certainly everyone will agree. The following are reliable sources of information upon economic subjects:

National Industrial Conference Board, 247 Park Avenue, New York City.

National Bureau of Economic Research, Inc., 1819 Broadway, New York City.

Thoughts on Buying a House

*"Bedrooms five and bathrooms two;
Woodwork oak, the floors like new."*

*Strange what silly things are told
About a house that's to be sold.*

*Not a word of the memories here
Laid like a terrace, year upon year;*

*Dreams that lived awhile, and perished,
Garden that once a woman cherished;*

*Tulips wise past all men's knowing;
Elms full fifty years a-growing.*

FAYE CASHATT LEWIS

IV

Senate Document 124, Seventy-third Congress (a reprint with slight corrections of data taken from Bulletin 49 of the National Bureau of Economic Research, Inc.) shows that in 1929 65.1 per cent of the total distribution of income was in the form of wages, salaries, employee's pensions and compensation for injury, and 14.8 per cent was in the incomes of small business men, including farmers, these two groups accounting for approximately 80 per cent of the total. The remaining 20.1 per cent was divided into dividends 7.4 per cent, interest 7 per cent, rents and royalties 5.1 per cent.

These figures refute the widely circulated statement that three or four per cent of the population of the United States receive eighty or ninety per cent of the national income.

The following is quoted from page 555 of "Economic Tendencies in the United States; Aspects of the Pre-War and Post-War Changes," a review covering the thirty-year period 1899-1929 prepared by Professor Mills under the auspices of the National Bureau of Economic Research, Inc., and published in 1932:

"Starting from a relatively high level at the beginning of 1922, the general index of real wages advanced by 2.1% a year during the eight years following. Among employees of manufacturing establishments, real wages per capita advanced by 1.4% a year."

On page 384 of the same volume there is a table showing that the average selling prices of the products of the manufacturing industries declined 9.2% from 1923 to 1929.

The September, 1934, bulletin of the National City Bank of New York contains a table said to have been taken in part from the United States Treasury Reports and in part from Table 1 of Bulletin 50 of the National Bureau of Economic Research, Inc. This table is for all corporations in the United States, and covers the period 1919 to 1932. It shows that during that fourteen-year period the average of net income after taxes to gross income or sales was 2.42%. The highest rate in any of those years (1919) was 6.25%. In 1921, 1931 and 1932 there was no net income after taxes. In 1932 there was a loss of 7.38%. The author of the bulletin states that—

"All that is available for earlier years goes to show that, on the whole, business profits were lower in the fourteen years covered by this table than in any previous period of equal length. This means that the owners were receiving a diminishing share of an increasing production, obviously to the advantage of other consumers."

Unite Your Churches

Information to help you form a United or Community Church may be secured free.

"Community Churches"
David R. Piper
\$1.00

"How Can Local Churches Come Together?"—Hooker
25c

How To Begin—\$1.00 a Hundred
What is a Community Church—
\$1.00 a Hundred

COMMUNITY CHURCH WORK-
ERS, U. S. A.
1302 Chicago Temple,
77 W. Washington Street
Chicago

The author of the bulletin further points out that—

"This means that in the actual experience of the fourteen years all corporations of the United States paid out as operating expenses 97.58 cents of every dollar of gross income received, and had 2.42 cents left as net earnings. The heated controversy over their profits relates to this narrow and uncertain margin."

V

We have had for many years a bankruptcy law that provides an honorable way whereby an insolvent person may be discharged of his debts. If the fifth commandment of this new decalog is a plea for additional legislation to enable a person to escape from his obligations and still keep his property, it is, in my opinion, downright immoral. Such laws would throw economic relations into utter confusion. No one would dare loan money or sell merchandise on credit. Why should debtors be treated more tenderly than creditors? For that matter, most people are both debtors and creditors. The farmer who is indebted to an insurance company under a mortgage is a creditor of the insurance company under his life insurance policy.

VI

When the Government conscripts men for war service it compensates them in the form of food, lodging, clothing, recreation, money, etc., and takes the best possible care of them with a view to returning them safe and sound at the end of the war. If death or injury ensues, the Government makes such additional compensation as it can in the form of pensions, hospitalization, etc. Does the new Sixth Commandment contemplate that the Government will treat conscripted capital as well?

A man with a savings bank account is a capitalist; so is the farmer who owns his farm, and the shoe-repairer who owns the equipment in his small shop. Most capital is employed in productive or distributive enterprises. How is the Government to withdraw capital from the enterprises in which it is being used, and what would be the effect upon business?

During the World War the Government, through its aggressive Liberty Loan Drives, virtually compelled everybody to loan capital to the Government. This was practically conscription of capital, and seems a much better way than a law with an immense bureaucracy to execute it.

If the new Sixth Commandment really means confiscation of wealth, it runs foul of the U. S. Constitution and probably of the old-fashioned Ten Commandments. However, all who



wish some of their life-savings confiscated by the Government to carry on another war will please rise.

If the new Sixth Commandment implies government control and operation of all industries that feed, clothe and shelter soldiers and sailors and provide them with the implements of war, it may be observed that government control only means control by politicians and government employees, and that such people are not competent to run the enormously complicated business of such a large nation as the United States.

If the new Sixth Commandment is hitting at profiteering, it has tackled a difficult problem and one which may yield more easily to indirect methods. Every group is eager to profiteer, but objects to being the victim of profiteering. Business men, farmers and wage-earners all profited during the war, and thus raised the cost of living to such a point as to bring on a buyers' strike with the resulting depression of 1920-21.

Perhaps some form of excess profits tax would more effectively curb profiteering.

VII

This implies that there is a long-time trend toward concentration of wealth. Is there such a trend? What was the concentration of wealth in England four hundred years ago, or in the United States fifty years ago?

Who is to "provide economic security for the masses"? The Federal Government, the State Governments or local governments? No government has anything wherewith to provide economic security for its citizens except what it takes from its citizens, as indicated in the Ninth Commandment.

To revert to the matter of concen-

tration of wealth, there must be some measure of concentration of wealth in order that large-scale enterprises may be carried out. The question is whether it shall be concentrated in the hands of politicians or in the hands of business men. Much concentration is apparent rather than real; for instance, General Motors Corporation is owned by 351,949 stockholders. Of these stockholders, 83% have fewer than fifty shares each. The May 7th report of that corporation states that—

"American business, be it big or little, is not owned by a relatively few but, in fact, by a relatively broad cross-section of the community at large. One of the largest business institutions in our country is owned by 680,939 stockholders. No individual owns as much as one-fifth of 1%. * * * It is also a fact that the distribution of ownership of American business is rapidly expanding. The result is that the number of large stockholders and their holdings are continually decreasing and that the number of small stockholders and their holdings are continually increasing. This trend, I believe, is highly desirable."

Such figures justify doubt as to whether the trend is toward concentration of wealth. But if there be such a trend, would it not be better to counteract it by natural forces, such as increased education, improved health, the preaching of thrift and self-reliance, and the elimination or reduction of wealth-destroying agencies, such as automobile accidents, fires and wars, rather than by artificial forces such as laws?

The natural forces that promote economic security for the masses are operating everywhere, day and night, and they can be fostered by every in-

(Continued on page seventeen)

American Sunday School Union

E. Clarence Miller L.L. D. John H. Talley
Pres. Treas.
Rev. E. D. Parkhill, D. D., Sec'y of Missions.
Philadelphia, Pa.

A national, nonsectarian, evangelical rural missionary agency established 1817.

Affords unsurpassed opportunities to Community Churches for

Practical, constructive missionary work in rural regions of the United States

By means of
UNION SUNDAY SCHOOLS

A Church may assume all or part of a missionary's salary, or the organization of a Sunday School, or may adopt a class, or classes.

Contributions should be sent to

REV. W. W. JOHNSTONE, D. D.,
Superintendent of Lakes District,
180 West Madison St., Chicago

The Story of Service

Kansas Pastor Resigns

Ben W. Sinderson, who resigned last month from the Community church of Mound City, Kansas, is doing county case work for the Kansas Emergency Relief Administration. He recently spoke at a consecration service of the Christian Endeavor convention at Osawatomie and was chairman of the local churches in a song service to "Keep Kansas Dry for Kansas Youth." Over 600 flooded the high school auditorium for a morning meeting.

Leader Retires To Work

A unanimous call has been extended to O. J. Randall by the Potomac Heights Community church of Washington, D. C. Mr. Randall was one of the founders of this church and its first pastor. After serving five years, he resigned six years ago due to his over-burdened duties as pastor and in the federal service. Having retired from the government, he will now devote his complete attention to the church.

Listen In

"The Art of Living Today" was the subject used recently by Douglas Horton, minister of the United church of Hyde Park, Chicago, in an address over station WCFL.

Goes West

The position as general secretary of the South Dakota Council of Religious Education has recently been accepted by Ray M. Johnson, formerly pastor of the Northford Congregational Church, Northford, Connecticut. Dr. Johnson is a graduate of Otterbein College and Bonebrake Seminary and received his Ph. D. degree in religious education at Yale two years ago. He has been a regional director of religious education, a supervisor of a city system of weekday and vacation church schools, a faculty member in the International Older Boys' camps, and a pastor, and is well fitted for his new task.

Dayton Host To Council

The Biennial Meeting of the Federal Council of Churches will be held in Dayton, Ohio, December 4 to 7. A report on "The Christian Message and Task for Today" will be presented by the committee of forty leaders in the various denominations, of which Dr. Albert W. Palmer, president of the Chicago Theological Seminary, is chairman. December 6 and 7 are set aside for a "Congress on the Relation of the Churches to World Peace," which will be attended by delegated representatives of all the major denominations and of various Christian agencies interested in international affairs. Meetings of the Commission on Race Relations and the Association of Executive Secretaries will be held on December 3.

Michigan

One hundred one students were recently received into the membership of the People's Church of East Lansing, Michigan, indicating the finest beginning the church has ever had at the opening of the college year. This church has started a monthly get-together of the staff of 100 church school teachers and officers. An informal supper is followed by a book review at the tables. N. A. McCune, the minister, reviewed "Religious Education" by Paul H. Vieth at the November meeting. A class "Modern Social Problems and Religion," taught by Mr. McCune meets two hours a week. 41 students are enrolled and credit is granted for this course by the Michigan State College.

To Complete Church

The Federal Loan for the People's Church, of San Juan, Texas, has been approved in Washington and work is being resumed on the church building. It is hoped that it will be completed by Christmas. As previously told, the former building was destroyed by a hurricane. This church is being served temporarily by pastoral supply and the Board has decided to wait about

three months before installing a permanent pastor. Repairs are being made on the parsonage.

Professor-Pastor

The West Kingston, North Carolina, mill church which is a community church for the operatives of the Chesterfield Mill Company, was served during the vacation months by Paul A. Root, instructor in sociology in Duke University.

Rest Home For Ministers

At Senexet Pines, near Putnam, Connecticut, as announced by *The Christian Register*, a cottage has been furnished for the use of ministers. The purpose of the house is to afford a retreat where a man may go for rest and recuperation or to build up strength after an illness or breakdown. Inquiries may be addressed to Mrs. Theodore C. Williams, Hotel Charlesgate, Boston, Mass.

Woman Minister Flies To India

Dr. Maude Royden, minister of the Guildhouse, London, has been invited by the All India Women's Association to attend their conference in Karachi at the end of December. In order that Dr. Royden's absence may be short and her trip as free from fatigue as possible, friends have enabled her to travel by air. She will leave London on

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street,
New York City

December 22 and reach Karachi on December 27. During her absence Gerald Heard will be the preacher. The executive committee of Guildhouse regards this as a very important trip and was unanimous in releasing her for this period of time.

In Memoriam

F. F. Stover, pastor of the Federated church of Jewell, Iowa, for the past four years, and previously pastor of the Federated church at Union, passed away on October 9. The Hamilton County Ministerial Association were present in a body and had charge of the funeral services. Clifton E. Rash, minister of the First Federated church, Des Moines, also assisted. Mr. Stover was 60 years of age. Practically his entire adult life was given to public school teaching and later to the ministry in Iowa.

Youth Lead

The Federated Church of East Springfield, Pennsylvania, is sponsoring a fine program for youth. Frequently the entire worship service is given over to the group with the young people bringing the message themselves. John Waite, Jr., is pastor of this church which is a federation of the Christian and Presbyterian Churches that took place about two years ago.

Practical Missions

The report of the Omi Brotherhood gave indication of a very

effective program of work. The Omi Brotherhood is a non-sectarian experiment in rural evangelization, confining its direct efforts to the central Province of Omi, Japan. It was founded in 1905 by William Merrell Viries who established this independent mission enterprise to reach all classes of the local people and develop its own support on the field. Among the purposes of the Brotherhood are the following: To preach and practice the gospel without reference to denominations; to practice the unifying of the work and fellowship of Japanese and foreign workers; to evangelize communities unoccupied by any other mission work and under no circumstances to overlap in the work; to work for social betterment.

Still In Business

The Point Pleasant church, a rural community church located a few miles southwest of Eldora, observed its Diamond Jubilee, 75 years of service to that community on Sunday, September 30. The morning was taken up with the Sunday School and regular services and in the afternoon a special program was given on which prominent speakers of the county took part. This is one of the few strictly rural churches which has stood the test of time and still serves its community.

Loud Speakers Preach

Fred W. Wonder, publisher of the Onawa, Iowa, Democrat has been conducting a Community Church service on Sunday evenings during the past summer by means of a public address system installed in the newspaper office and a series of loud speakers placed advantageously about the business district of the town. The service consists of a half hour of special music followed by a religious service in which the ministers of the town take turns. During the past summer the Sunday evening audiences have averaged 2,000 persons. Onawa, population 2,500, is the county seat of Monona County in western Iowa.

Correspondence

(Continued from page fifteen)

dividual, every home, club, society, church, local government and state government, and to a limited extent by the Federal Government. I venture to assert that under the protection of the Constitution of the United States these natural forces for the promotion of economic security for the masses are more powerful than the forces that tend in the other direction, in the long run, provided people will depend upon themselves. There is no more dangerous and contemptible characteristic of these times than the tendency to depend upon the government, local, state or national, for that which we should do for ourselves.

VIII

This doubtless has reference to tariffs, shipping subsidies, air mail subsidies, RFC loans to railroads, etc. By all means take them away as rapidly as possible without destroying business and throwing people out of work. It is to be remembered that employees are necessarily included in "business groups."

IX

That is very true; and that is why we are simply trying to support ourselves by taking in each other's washing when we depend upon the government for recovery from the present depression.

X

Looking backward over the years and the centuries, I believe that this commandment has been and is being obeyed to a greater and greater extent. The present time of confusion and suffering is not due so much to disobedience to this commandment as to the World War. The abolition of war deserves a place in any set of commandments for human welfare.

GEORGE L. CHINDAHL,
Chicago, Illinois

THE WORLD'S SUNDAY SCHOOL ASSOCIATION

SUPPORTS

G. Baez Camargo in Mexico.
Chester S. Miao in China.
Rodolfo Anders in Brazil.
Sheikh Metry S. Dewairy in Egypt.
Levon Zenian in the Apostolic Church of Armenia (Palestine and Syria).
and other leaders of religious education in 36 countries.

The World's Sunday School Association—interdenominational, international and interracial—is fully accredited by Community Church Workers of the U. S. A.

Contributions from churches, Sunday Schools and individuals are greatly needed. Write for free folder—"The A B C in Sunday School Work Around the World."

ROBERT M. HOPKINS,

General Secretary
World's Sunday School Association,
51 Madison Ave., New York City

Liberty College

In El Salvador, C. A.

carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

REV. E. H. GEBERT

American Representative

Liberty College

Longview, Washington

Religious Digest

"Not By Bread Alone"

"Man shall not live by bread alone."

James B. Wootan

WHAT Jesus was making clear was that materialism could not be made the anchor by which life is secured. The mere getting and having and using money for money's sake or for material aggrandizement could not be made the desideratum of life. Why not? Because materialism has in it no power to save. It cannot even save itself. It is a transient, temporary thing. It is here today, gone tomorrow; chaff which the wind drives away.

If ever the world had a grim demonstration of this truth it has had it since 1929. Millions of men today know that man shall not and cannot live by bread alone. They have tried it and failed. Vast wealth and fortunes, vast industries and deeply entrenched power have failed; crumbled into dust. We have seen men fall from heights from which it seemed impossible for them ever to fall. We have seen fortunes collapse that appeared impregnable. We have seen industries and institutions go down that had been regarded as all but indestructible.

Now it is well to note that Jesus did not say, "Man shall not live by bread" but added the word "alone" which, surely, we are to understand as indicating no condemnation of money or material things in their proper place. Nowhere in His ministry did Jesus ever inveigh against the proper possession and use of money. Rather He taught that it could be sanctified. The lesson simply is: That men dare not make money their god. That is precisely what the Apostle Paul meant when he said, "The love of money is the root of all evil." The predominant, preeminent, inordinate love of money. Of course, money can be made and is made a tremendous power for good.

But this first part of the statement—"Man shall not live by bread alone"—is the negative side of it. What shall he live by? "By every word that proceedeth out of the mouth of God," is the rest of the

passage that is too often overlooked—giving God a better chance to run His world.

Most thinking people are beginning to realize that the lesson to be learned from this horrible period of world-wide depression is a spiritual lesson, exactly the lesson that was laid down 1900 years ago in this passage we have quoted from the Master of men. It need not be considered obtrusive if secular publications give expression to these thoughts. They are not to be confined to the pulpit or to purely religious institutions and teachers. Sunday manners are no good unless they are carried over as Monday to Saturday morals.—*Editorial Public Service Magazine.*

Cathedrals

ALMOST simultaneously with the news that several English cathedrals, including Portsmouth and Blackburn, are to enlarge their accommodations in order to deal with increasing congregations, comes news that half a dozen others are on the verge of bankruptcy. These latter include cathedrals as famous as the thirteenth century Salisbury in the south, fourteenth century Lichfield, in whose cloisters Dr. Johnson and David Garrick walked as boys together; Ripon and Carlisle in the north, and Wells in the west.

Architecture, unlike even music, is a universal language. The Taj

Mahal carries its message of love and remembrance as clearly to the populations of the West as to those of India. So is it with these churches. It is earnestly to be hoped that England (and not England alone) will see to it that these magnificent and eloquent buildings encounter no danger of neglect.—*Christian Science Monitor.*

Farm Prices And The Rural Church

By L. M. Kirby

DEPRESSION does not mean the same thing in the rural sections of the country that it does in industry. The depression began for the farmer in 1920 and has continued ever since. The index of farm purchasing power as prepared by the United States Department of Agriculture shows that the prices received by farmers for their products have been below parity constantly since the first break in prices in 1920.

It would be natural to expect that under these circumstances, rural church finances would decline; but just how extensive have been these declines? A study has been made of the towns of less than 1,000 population and the country churches in the Iowa-Des Moines conference, which covers most of the southern half of the state of Iowa.

In 1921 there were 657 churches in this conference. The minutes for 1933 report 541, a decrease of 116 in

In the City

I PASS the people on the walk
And wish that I somehow could see
Their hearts, for though they laugh and talk
Each one seems but a moving tree.

YET, well I know, beneath the bark
Of some fair moving spirits dwell;
But though with eager ears I hark
Their hiding place I cannot tell.

WOULD that some wind could bring to me
The sound of that Arcadian horn
That from each prison-house of tree
A hamadryad might be born!

KENNETH W. PORTER

twelve years. There has also been a decrease of 79 pastoral charges in the same period.

Salaries are also being reduced. In 1933, they paid 32.5 per cent less than in 1929. If compared with 1921, the per cent would be less, because 1929 was their high point. The longer period of decline has hurt the smaller churches much more. The results of these conditions are far-reaching. It is not difficult to see that the minister's service for his churches is hindered by his inability to travel over his field and to supply himself with the needs of his profession.

The small churches and their leaders have never been able to keep up with the accepted standards, and it is quite evident that now their handicaps are greatly increased.—*The Christian Advocate.*

Union That Is Irresistible

IN Waltham, Massachusetts, two churches, Congregational and Universalist, stand on opposite sides of the main street. Instead of glaring at each other suspiciously through summer's heat and winter's cold, and having nothing to do with each other, they have pooled resources and opportunities. Under the leadership of Loos and Walker, they have held union services in Lent and at other times. Now they have come out with a new program of union work for the church year.

Always there has been need in

the Protestant Church of something corresponding to the early mass in the Catholic Church. These two churches now offer a union service for "morning prayer" on Sundays at eight-thirty a. m. in the chapel of the Universalist church. "Evensong" will be a united service also, from November 4 to Lent, and will be held in the Congregational church.

Taking advantage of the deep interest that people show in the Socratic discussion—the round table talk of four or five competent people in the presence of an audience—these aggressive young ministers have announced five Wednesday night meetings of this kind, with men like Dean Skinner, Dr. Diefenbach, Dr. Dwight Bradley, and Father Ahern among the speakers. Economics, Nationalism, God, Christianity and the Criminal are the topics.

The monthly Sunday School teachers' meetings and the all-day teachers' retreat at the Clara Barton Home are union affairs also.

These young men are experimenting, but they are experimenting on the basis of successes already achieved. They are perfectly sure that churches must find new ways in which to serve, and must insist on higher standards of work offered, if they are to go on.


The main thing in their minds is not church union, or unity, but effective Christian work. They have the idea that union is quite apt to take care of itself. So it almost al-

ways does. It is irresistible when gone at in this sane, sensible way.

—*The Christian Leader*

Hymns and Tunes that People Love

FOR CHURCH SERVICES



Inter-Church Hymnal

Only 75c each
in Quantities
Formerly sold at
\$100.00 per 100

**The Choice of . . .
10,000 Churches**

Over 10,000 churches and 650 members of the American Guild of Organists cooperated in selecting the hymns and tunes of Inter-Church Hymnal. The only hymn book so compiled by pastors, people and church musicians. Contains all the loved hymns of general use and many new ones of tested worth. "Aids-to-Worship" section—100 pages, Albert W. Palmer, D.D., editor—provides a golden treasury of devotion material.

558 pages, 718 numbers; exceptionally well bound, russet cloth gold embossed, present low prices only \$75.00 per 100 Not prepaid, single copy \$1.00 prepaid.

Mail coupon for sample copies and new free finance plans

Biglow-Main-Excell Co.
5705-182 West Lake Street, Chicago

Send returnable samples of "Inter-Church Hymnal" and Free finance plan.

Official
Name Title.....
Address
Church and
Denom.
Pastor Supt.


Partners in Play

To offer activities which young men and women can enjoy together is the purpose of this booklet. Games—parties and socials—dances—hikes and outings—swimming and water sports—arts and crafts—music—drama—discussion groups and study clubs are all presented, together with principles involved and the organization and administration of the program.

Price \$75

National Recreation Association
315 Fourth Ave., New York City

THIRTIETH YEAR
MAINE SEA COAST MISSION



Udenominational. Ministering to social and religious needs of the people living in isolated places on the coast of Maine.
Depends entirely upon voluntary gifts for support.
Commended by Community Church Workers of U. S. A.

Address
REV. ORVILLE J. GUPTILL
Superintendent
24 Ledgelawn Avenue
Bar Harbor, Maine

Lingnan University

(Canton Christian College)
Canton, China

CENTER for higher Christian education for South China. Serves a population of 50,000,000. . . . Udenominational. Capstone of education for all missions alike. . . . Comprises: Model Primary and Middle Schools at strategic locations, and a University, including colleges of Arts and Sciences, Agriculture, Business, and Engineering. . . . Unique measure of Chinese financial support, which carries entire budget of Primary School and Colleges of Engineering and Business, and much the larger part of all other divisions. . . . Ideal of international cooperation for Christian ends.

Recommended by the World Service Commission of Community Churches.

TRUSTEES
150 Fifth Avenue, New York City

Mr. Fleming H. Revell, Jr., Treas.,
AMERICAN MISSION TO
LEPERS, INC.

Room 1118-S; 156 Fifth Ave., New York

Yes, I am willing to give something, toward the relief of lepers, so that none of the patients need be turned out of the hospitals!

I realize that the need of support is urgent—after four years of depression.

I am happy to enclose \$..... to help the destitute and suffering lepers.

Name

Address

MISSIONARY EDUCATION MATERIALS

Books

Maps

Plays

Pictures

And other teaching materials

Interdenominational publications of the highest educational standard. Write for free catalog.

**Missionary Education
Movement**

(Friendship Press)

150 Fifth Ave., New York

Inquire About CHRISTIAN UNITY IN ACTION

Under the Auspices of the

**Board for Christian
Work in Santo Domingo**

at their office

254 Fourth Ave., New York City

An undenominational evangelistic, medical, educational and social service to a foreign but nearby people; endorsed by all who know it.

Save the Children

Today's privations are cruel to children and imperil all their future welfare. The Save the Children Fund of America is bringing new hope to thousands of pitifully needy children in the southern mountains.

Has hearty support of state health and educational departments.

Projects providing direct contact with field available for churches and church schools.

Send checks to

SAVE THE CHILDREN FUND
156 Fifth Avenue, New York, N. Y.

(Member, International Save the Children Union)

Near East Foundation

2 West 46th Street, New York

A non-denominational organization which demonstrates and adapts to Bible Lands the best of American experience in health, rural betterment, leadership training, religious cooperation and child and community welfare.

Sends trained personnel to work with the people of Palestine, Syria, Bulgaria, Albania and Greece.

Supported entirely by voluntary gifts from individuals and organizations.

Administers trusts, legacies and annuities as specifically designated.

Endorsed by the 1932 Convention and included in the approved list of benevolences of the

Community Churches

Announcing - - CHARACTER

A new magazine in a new field. Brings to you in usable form the best thought and research in the field of character building. Invaluable for teachers, leaders and students.

Five issues yearly; first issue, Sept.—Oct. Subscription price, \$1.00 per year. Please mail your order early, as issue will be limited. Just place one dollar (currency, money order, check) in envelope and mail today to

CHARACTER

59 E. Van Buren St.
Chicago, Ill.

Published by
The Religious Education Association

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

**MERGING
THE CHRISTIAN
And
THE COMMUNITY
CHURCHMAN**

Three Years \$2.50

"Read from Cover to
Cover."

We wish to have samples..... ☐

I want every issue, here's my dollar..... ☐

More power to you—send five subscriptions as gifts as attached. \$5.00 enclosed ☐

Send my minister the paper regularly. He ought to have it. Enclosed \$1.00..... ☐

I am too busy to read. Take my dollar and send subscription to..... ☐

Here it is ☐

Name

Address

Issued Twice a Month (Except Summer) \$1.00 per year

THE CHRISTIAN COMMUNITY

Richard E. Shields, Editor

1302 Chicago Temple

77 West Washington Street

Chicago, Illinois